2: Schaden--178 E-4,5 (1946-1954) 1962 Sh44 Guarani Sh44

/136 cont./

775 764 372 [774] not have entrance to the sky," that is to say, who is not accepted because of a disorderly life, returns to roam about on earth without rest, becoming transformed into an anguêry. A doctrine which obviously takes into account less primitive concepts, since it replaces the belief in the duality of the human soul by the Christian notion of reward and condemnation.

764 178 [769] [768] At the Pôsto Indígena Curt Nimuendajú (Araribá), where the burial is usually done in hammocks (unless the post administrator provides a wooden box), the graves are decorated on the Day of the Dead in the same way as the Christian ones are, but, on the other hand, they keep the custom of putting on the tomb the objects that belonged to the deceased, especially in the case of children. When a child dies, they put on the grave the toys left behind by it and on the following days go to take the things that they still find; on the tombs of adults they place the porunga /water container/ that the deceased -- or rather the deceased woman -- used for carrying water, besides other objects of personal use.

768 764 The "odds and ends" that belonged to the deceased, and which are not buried with him, are placed on the tomb for an unlimited time. At the cemetery of the Pôsto Indígena Benjamim Constant there was a vast number of things: bottles, porongos, calabashes, shoes, bows, dishes, pots and pans, and so on. Exposed to the weather, these objects are gradually /137/ destroyed; it also happens, as Capitão Alberto told me, that the better things are "stolen" by some interested person. The temptation, in fact, must be great. I have not been able to find out whether there is actually an idea that the "spirit" (anguêry) of the dead person can utilize the "odds and ends" that he used during his life (17).

[775] [114]

17. /From p. 152 of the original source./ No calabash is left on the grave, aside from those that belonged to the dead man or woman, contrary to what V. D. Watson states, 1944, p. 40.

768 775 428 Among the Mbüá I was told that the material goods of the deceased

1:Dobrizhoffer M-5 (ca. 1760) 1822

cessive days with mourning and drinking, and thence transported to their graves.

Should there be any European who makes little account of sepulture, saying with Virgil,

Cælo tegitur qui non habet urnam,

that man is of a very different way of thinking from the Abipones, who esteem it the greatest misfortune to be left to rot in the open air. Hence amongst them, persons inflamed with the desire of revenge contemptuously cast away the carcasses of their enemies, making fifes and trumpets of their bones, and using their skulls for cups. On the other hand, they honourably inter the smallest bone of one of their friends, paying it every possible mark of respect. We have known savage Guaranies, who, in all their migrations, carried with them little boxes containing the relics of their jugglers, and in them, as in holy preservatives, placed all their hopes. These monuments of savage superstition were at length taken away by the missionaries, and burnt by them in the presence of all. The Guaranies newly brought from the woods to our colonies had no stronger inducement to embrace the Catholic religion than the seeing their countrymen buried by us with honourable ceremonies and a solemn chaunt. But now, after I have discoursed with prolixity on the diseases,